

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MARCH 30, 1899.

NEW SERIES, VOL. 1, No. 19

Rev. James O. Mnarray, dean of Princeton University is dead.

Senator Sherman has greatly improved, and it is expected that he will be able to return to Washington this week.

We had a heavy frost in Jackson yesterday morning, which makes the chances for a fruit crop exceedingly doubtful.

It is said there are 9,000,000 bushels of grain now loaded on vessels in Chicago, ready to come South at the opening of navigation.

It is thought that the military will be displaced and civil officers will take control of Cuba and Porto Rico soon. This is a move in the right direction.

It is claimed that there are more workers employed than at any time for a number of years.

Law and order will keep pace with industry, but Satan finds mischief for idlers to do.

A race war is threatened at Dolomite, Alabama, between the negroes and white people. Last week we had a similar trouble in Little River county near Rocky Comfort, Ark. The good people of both races need to use their influence to prevent such troubles.

The Supreme Court has affirmed the decision of Chancellor Conn in the case of the Yazoo and Mississippi Valley Railroad Company vs. Wirt Adams, State Revenue Agent. The point was against the railroad, but the suit will be further prosecuted in the Chancery Court.

Miss Lillian M. Graves, of Memphis, daughter of the late Dr. J. R. Graves, died at the home of her mother, in that city last Saturday, and was buried Sunday in Elmwood cemetery. She is said to have been a most amiable, bright, and deeply pious young lady. We tender our most sincere sympathy to the bereaved mother and relatives.

We spent a delightful day last Sunday, with Rev. Robert Purser,

and his noble people at Wesson. There were 198 present at the Sunday school. A fairly good congregation greeted us at 11 A. M., to whom we preached on "the earnest of the Christian's inheritance." At night we preached to at least 500 people. Monday morning we took a good list of subscribers to THE BAPTIST.

The following note from Dr. Pace was marked "private," but our readers need just such burning words from our noble vice-president of the Foreign Mission Board just now. We must not fail in this emergency. Never before was the outlook for Foreign Missions so encouraging and Mississippi Baptists cannot afford to be recreant to the call. But hear Bro. Pace:

My Dear Brother:

"Please put your pen deep into our Foreign Mission cause. One month and perhaps over \$4,000.00 to raise. But we can if we will. We are going up hill but we have a team of spiritual blue-bloods—the pastors of our noble State. We need prayers, faith, red hot preaching on missions, and a holy boldness in taking collections. The spring is upon us, the sap is rising, let us bloom out gloriously."

The War Waxes

Warmer and warmer. A fierce engagement began last Saturday near Marilao. Up to our last advices fighting had been continuous seventy-two hours. The situation is grave. Our troops intend to push on to Malolos the Filipino capital, and it is thought the hardest fighting is yet to come. Our forces are advancing slowly, repairing burnt bridges, and patching of the railroads so as to keep their supplies well up with them. If Malolos falls into our hands, which Gen. Otis thinks is certain, it is believed that then the backbone of the rebellion will be broken.

Rev. D. A. Glenn, of Water Valley, makes his polite bow to Mississippi Baptists, sends his own subscription and that of another, and wishes to be recognized as one of us. We hereby extend to him the hand of fraternal welcome.

From Mexico.

On a recent visit to Puebla, I had the pleasure of looking in on the work of the Northern Baptists, which I found in a prosperous and hopeful condition, under the wise and faithful leadership of Rev. Fernando Uriegas.

Puebla has 100,000 inhabitants, being only second in size to the City of Mexico. It has been the theater of some of Mexico's most famous sieges and bloodiest battles. The city is overlooked on three sides, by as many small mountains, whose names have taken their places in history as the location of its forts and defensive batteries.

With historical sketch book in hand, we went slowly over the ground, and attempted to determine the location and movements of the offensive and defensive lines of battle.

Taking a street car, we ran out three miles to visit the ancient ruins at Cholula. The famous pyramids of the sun and moon, at Teotihuacan, thirty miles above here, are, on the inside, almost identical with those of Egypt, and are known to have existed in 1190. There is a strong probability that they were built prior to 648 A. D. The three we saw at Cholula are made of sun-dried brick, some of which are still in a fine state of preservation. The largest pyramid covers, perhaps, a hundred acres of ground, and is crowned by a stately Catholic church containing some of the material of the old Aztec temple, which was torn away to give it place. The idols in the church, though somewhat different from those of the Aztecs, are of finer workmanship, and being more elegant, they are more attractive to the Indians who come here to worship them. From the summit of this pyramid it is said fifty Catholic churches may be seen in the surrounding valley. (We counted until we got tired and did not finish.) They were built with Government money in time of the union of church and State in Mexico. Though Catholic priests are now as thick as grass-hoppers, many of these old churches are never used, and remind one of so

many old deserted barns scattered about over the country.

Puebla is known as "the city of churches." While you do not see one on every square, you may sometimes find two on one block. Many of these houses were built with blood-money wrung from the hands of the poor, ignorant Indians. When we think of the high-handed robbery and awful wickedness perpetrated on the Mexican people by the Catholic priesthood, it is not strange that their own country-men and kindred—members of the Catholic church—rose up, under the leadership of Juarez, and, by an act of legislation, confiscated (1857) Catholic church property in Mexico, including their church houses, at the same time expelling the Jesuits and nuns from Mexican soil. Juarez considered them to be too great a pest to society and too great an enemy to a free government to be tolerated.

What the Mexicans need today is the gospel, and there are good men in the United States who are longing to come and preach to them, but "how shall they preach except they be sent?"

Our Foreign Mission Board is greatly in need of funds, and many of the States are in arrears with their yearly contributions. Will not the pastors and churches in Mississippi do their full duty toward this work at once, that the Board may go up to the May Convention free of debt?

Fraternally,

J. G. CHASTAIN.

Morelia, Mexico, March 24, 1899.

The seventh District W. C. T. U. will meet in Yazoo City, April 5; 6, 7. So writes Mrs. S. A. Hollensbe.

Rev. Charles L. Owen, of Memphis, sends us his subscription, and says he is giving half his time to work in Desoto County, Miss.

Rev. R. M. Richardson, of Eupora, writes that they have added fifteen members to their number in the last two months, and others are looked for soon.

We commend Aug C. Freitag Optician and Pharmacist, 826 and 828, New Orleans, for anything in his line.

Our Pulpit.

The Salt of The Earth.

ELDER THOMAS LANSOELL.

"Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men."—Matt. 13.

The officers sent to arrest Jesus expressed a great truth when they said, "Never man spake like this man." The doctrines which He taught and the truths he announced were unlike the teaching of all other men. Neither Scribes, Pharisees, nor Philosophers ever taught men such doctrines as Jesus taught them. The manner in which He taught was unlike that of all other men. How many lectures are delivered where comparatively few of the hearers really understand the speaker. How many sermons preached—fruitless perhaps according to rules taught in Theological Seminaries—pleasant to some of the hearers—but lost to others because they do not understand the preacher. Of all the great teachers and preachers the world has ever known, Jesus is unlike them all in being understood by the multitude—by everybody. Never man used just such illustrations, so simple, so familiar, so appropos. When He would teach how the gospel should operate in and benefit the world it was by an illustration so simple that every man who had made bread or knew how it was made understood it at once. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened." When he would teach his disciples their mission in the world—how they were to influence and benefit the world, and the sad consequences to them, if being disciples only in name, they failed in their mission. He said, "Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men."

I. We have the true mission of the disciples of Jesus in the world. In the first verses of the chapter containing our text we read: "And seeing the multitudes He went up into a mountain, and when He was set, His disciples came unto Him and He opened His mouth and taught them." Our text is an important part of this special teaching. Ye, my disciples, are the salt of the earth. I understand the text as addressed directly to disciples of Jesus and to no other class.

His disciples be a very solemn profession—a profession requiring such language as the following to express it: "If any man will come after me, let him deny himself, take up his cross and follow me. He that taketh not his cross, and followeth after me is not worthy of me." "If any man be in Christ he is a new creature; old things are passed away; behold, all things have become new. If any man have not the spirit of Christ, he is none of His. Knew ye not that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we were buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life. As many of you as have been baptised into Christ have put on Christ." All these items, great and solemn as they are, are included in our profession of discipleship. If that profession was what it ought to have been, if now it is what the Bible teaches, that it should be, then it is a preparation to help us—yea more—a moving power to cause us to execute our mission and be the salt of the earth. If we were and are now deceived in our profession of discipleship, the salt has lost its savor and we are good for nothing but to be cast out and trodden under foot of men.

The true mission of a disciple of Jesus is the measure of his duty—the amount of his labor for the Master, and if circumstances so demand, his suffering and death. We send a missionary to a heathen country—his mission is one of severe self-denial and arduous labor, and often accumulated suffering. It is his mission to the heathen. Jesus Christ came to this earth on a mission—it was to seek and to save that which was lost—it was through his suffering to give us joy and by his death to give us eternal life. The apostles had a mission—it was one of labor, suffering and death to them, but of life to the world and glory to Christ.

Now, as the disciples of Jesus—as the brethren of the apostles—as belonging to the great family of God—as purchased servants of the one great Master we have our mission to the world—a certain amount to do and suffer for Jesus. Our text tells us that this mission of laboring and suffering is that we may be the salt of the earth. Then let none of us complain at or shrink from the demands upon our patience, our time, and our means, which the cause of the Master is making. This is our mission—we live just now for just this "labor of

love and work of faith." These are our precious privileges, our golden opportunities, that we may prove ourselves good and faithful servants "and entitled, through the blood of the lamb, to the well done. Ye are the salt of the earth. Kings may well desire your kingdom and reward." Not one true disciple of Christ but has his or her mission. You are, my brother and my sister, in some place and to some one more the salt of the earth. These words are from Jesus, and emphatic—Ye are the salt of the earth. The mission of the disciple is to exert a saving influence upon the world.

Salt has a power peculiar to itself. Who ever saw poor salt with this power? It is not the power of the lightning, shattering tree or house or destroying human life; nor of the storm sweeping over sea or land, leaving its work of ruin behind; nor of the earthquake shaking whole cities into heaps of ruins; nor of the epidemic spreading with fearful speed over the land and hurrying thousands into eternity. No, not thus—but without noise—silently, yet surely, it performs its God-given mission of pleasure, making our food palatable, of untold value, preserving from corruption a large portion of the food of the earth. Who does not use salt with a certain confidence, if you please faith, in its power to give pleasure and save.

The question is not, is there power in salt? but is it pure?

In true discipleship, pure religion, there is power.

Not the power of church and government, burning those they call heretics; not the power of Smithfield, St. Bartholomew Eve or the Inquisition of Spain; not the power of a Caesar or Napoleon filling the earth with widows and orphans, tears and death; not the power of compulsion or destruction. Neither is it the power of money and fashion, rearing a magnificent house, dedicating to God's worship, and then selling the seats at enormous sums and excluding the Lord's poor; it is not the power of eloquence, pulpit eloquence even, attracting the crowds and making the preacher vain. No, not this, but the power of love, pure, holy, and from heaven, the love of God shed abroad in the heart by the Holy Spirit—the love of Christ constraining us—expending its force in a holy life, and in labors for the good of others. It is the power of sympathy united with love, caring for the helpless, feeding the starving, clothing the naked, weeping with those who weep and rejoicing with those who rejoice. It is the power of attraction,

winning souls. God says, "He that winneth souls is wise and they that turn many to righteousness shall shine as the stars for ever and ever."

Salt seasons our food and gives us pleasure, but this is not all, it saves many things from corruption. Let us think about how this is done by diffusion.

There are salt mines containing millions of pounds of pure salt. But in the mine the salt saves nothing. It must be dug out, sent away, prepared for use and distributed abroad. It must come into contact with what it saves. Ye are the salt of the earth scattered abroad and coming into contact with the world in order to save it. "Go ye into all the world and preach the Gospel to every creature"—come into contact with every creature. Scattered about in the communities in which we live, coming into daily contact with the world that we may exert upon it our saving power. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, goodness, temperance, faith." Men and women scattered about in neighborhoods and families bearing such fruit will exert a saving and healthy influence. Jesus spake the truth when He said, Ye are the salt of the earth. True Christians do benefit the world. They do exert upon it a saving influence.

II. The awful consequences to us, if, being disciples in name only, we fail in our mission.

"But if the salt have lost its savor"—its saving power—"wherewith shall it be salted." There is no substitute for salt. During the civil war we heard more about substitutes than ever before. Substitutes in the army—one man to fight and perhaps die in the place of another. Substitutes—a dozen and one for coffee. In those days salt was an important item. The ingenuity of man was taxed to its utmost capacity, and some inventions were truly wonderful; but who ever heard, or read, or dreamed of a substitute for salt? Not one. For true discipleship, "pure and undefiled religion," there is no substitute. Said Peter to Jesus, "Lord to whom shall we go, thou hast the words of eternal life." To execute our mission—to exert a saving influence upon the world there is no substitute for true piety. If, then, the salt has lost its saving power what can be done? What will be the consequences? If the salt have lost its savor. The Comprehensive Commentary has the following note: "From the accounts of Maundrell and others, it appears, that not only on the borders of the Dead Sea

but also in other places where salt is found, the circumstances of its losing its saltiness, by exposure to sun and rain, is not at all uncommon. That accurate traveller mentions breaking off a fragment of rock salt, the inner surface of which had its usual taste, while the outside, though it had the sparks and particles of salt, had perfectly lost its savor."

Andrew Fuller says—"But if a vine be barren it is good for nothing but to be burnt. The same is true of salt * * * if it once lose its savor, it is good for nothing; it is fit for neither the land nor the dung hill. And thus, if Christians lose their spirituality, or Christian ministers cease to impart the savor of heavenly doctrine, of what use are they? of what in the family? of what in the church? of what in the world?" If the salt has lost its saving power it is henceforth good for nothing but to be cast out and trodden under foot of men. If there is the lamp, but no oil—the outward profession, but no inward grace—the appearance of salt, but no saving power—the leaves, but no fruit—such a man, such a woman, as a disciple of Jesus, is good for nothing but to be cast out and trodden under foot of men. In the profession of such a man or such a woman the men of the world have no confidence—for the Christian character of such the world has no respect. Yea, more, the profession of such the men of the world despise. As disciples of Jesus such are trodden under foot of men.

The men of the world know the pure salt, and they know the other kind too. They know what a profession of discipleship involves, and they demand that he who professes to be a Christian live according to the requirements of that profession. The men of the world feel the truth that true disciples are the salt of the earth, and they feel that when a man makes this profession and fails to live up to its requirements, he is imposing upon them.

They ask for pure salt and receive that which is worthless; they ask for a fish and receive a serpent; for an egg and receive a stone; for light and behold darkness. We all know the feeling of the heart toward those who try to impose upon and deceive us. The professing disciples of Jesus are trodden underfoot of men, not because they are filled with the Spirit of Jesus, and living holy and self denying lives—not because of true piety—but for the want of it. It is when the men of the world see church members practicing wickedness,

that they despise and tread them under foot. Now,

TO THE MEN OF THE WORLD, A WORD OR TWO.

There are tastes so perverted and palates so coated over, that not even the purest salt is pleasant to them. Is this your case? Is the mind so defiled and the conscience so seared that you can see no good in the purest religion of Jesus? A perverted taste will quarrel with the cook about the best seasoned food. Do you, like some I have known, find fault with everything, and see good in nothing pertaining to the religion of Jesus? If so, you are a religious dyspeptic, and in the last stage of the disease, at that.

There are cases in which the application of the purest salt will have no effect. When pure salt falls there is no substitute. Have you fallen so low? Has moral corruption gone so far that the salt of the earth has no effect? Have all the means of grace failed? All the sermons of a faithful pastor—all the prayers and influences of pious and loved relatives—all the stirrings of the Holy Spirit? all this failed! The salt of the earth without effect? O where do you stand? How can ye escape the damnation of hell?

Shorten the time of Confinement
Strengthen Mother and Supply Breast Milk
or Child by using Simmons Squaw Vine
Wine or Tablets.

Dr. T. G. Sells's Last Days

I had promised Brother Sellers to be with him on the second Lord's Day in February, but the intense cold of that season forbade. Two weeks later in the providence of God I went to Starkville. I found the dear pastor in affliction such as I have seen few men endure. In the midst of the paroxysms that every now and then shook his massive frame, and called forth groans, we talked about the Master's work. He appreciated, as the writer of it can never know, a letter of sympathy he received from a brother pastor. How he loved his church! They had been so kind. For more than a year he had been unable to give anything like regular service, but the church said to him again and again, "No other man can be our pastor while you live." They paid his salary, they called to see him, they inquired about him, they prayed for him. It was beautiful, their devotion to him, his devotion to them. But the shepherd instinct was too strong, and he feared for their best interests, and so when scarcely able to go, he stood in his pulpit. To his great joy,

as well as the delight of the church he was able to preach every Sunday in January. And such sermons as the brethren said to me! He never spoke easier and with more power. The sermons were born on the border land of sweet deliverance, and they were sweetened and freshened by the wind that blows upon the leaves of the tree of life. You have watched the candle in the socket as it burns out, how it flames up and brightens and then is gone. So those last sermons. They lingered in his memory, a benediction to the dying preacher; they linger still in the memory of those who heard them, beautiful messages of love from one whose life so soon was to join in the new, new song, which is but the old, old song of Jesus and his love.

He was able to be at one other service, of the ordination of a young preacher on the 1st Sunday in February.

His only concern was his pulpit being unoccupied. I promised to see that it was filled every Sunday until a change one way or the other should come. What a change that promise made. Every care he said is now gone, and like Simeon he was ready to depart in peace. On the next Lord's day I was able to make, through the kindness of brethren willing to help, announcements for several Sundays ahead.

To show his appreciation of this kindness he said, "it has done me so much good, that I feel if I should get up again, it will be due to this as much as to anything else." The following week his sufferings increased in intensity and the paroxysms were so severe as to be beyond the reach of the doctor's art. To keep from crying out on account of a pain he would sing his favorite song: "How firm a foundation ye saints of the Lord;" an anodyne this world would not know, but for such faith and love in him "who giveth songs in the night." He passed away on Saturday, March 11, 5, A. M. in the triumphs of that faith which says, "Blessed are the dead that die in the Lord."

Life long associates and friends gathered about the lifeless body and spoke of the good man gone. A funeral procession, the like of which I dare say was never seen in our State, followed the corpse to the cemetery, where on that beautiful Lord's day, March 12, 1899, all that was mortal of our brother was laid away to wait the resurrection of them who sleep in Christ.

A. V. ROWE.

Keep Your Temper.

Be good-tempered. It pays in every way. It pays if you are an employer; it pays if you are an employee. It is profitable in every walk of life. And this is taking the most selfish view. You owe it to others to be good-tempered. You owe it to your own manhood, to your own womanhood, to your own self-respect. Only a coward by nature will be habitually ill-tempered at home; only a fool will be so abroad. In making others agreeable for yourself; you are gaining and keeping good will, which may be of value and help to you hereafter; you are accumulating a capital of popularity and good report, which may be used to advantage, perhaps at a critical time. Good temper is a great factor in success.

Bad temper, on the other hand, may prove a fatal handicap in the race of life. Nobody is so poor or insignificant that you can afford to give him or her causeless offense. Exhibitions of ill-temper may seem to do no particular harm at the moment, but they often inflict wounds, the scars of which are not easily healed. A man possessing every other element requisite for success, good temper excepted, may have his whole career marred by that lack. Keeping one's temper does not cost a cent. It is wise to keep it, even under great provocation, for deliberate reflection may suggest some method of redress far safer and more effective than might have been adopted under the impulse of passion. If you would succeed in life, keep your temper!—Success.

Married.

At the home of the bride's father, W. W. Hollingsworth to Miss Emma Ferguson, March 5th, 1899.

The bride is the daughter of W. J. Ferguson, president of the "Bank of Utica."

The groom is a member of the firm of "The Utica Drug Co." Both are choice spirits among our young people of this section. Culture and refinement characterize all they do. Such people are a blessing to any community, and we are almost moved to jealousy when we hear it whispered around that this happy young couple will shower the blessing of their presence and influence for the right, not upon us, but upon the people of Texacana, Arkansas. But we wish for them the best, even though we lose them thereby.

J. L. LOW.

Utica, Miss., March 7th, 1899.

Mexico.

THE LAND OF FLOWERS.

Charles Dudley Warner says of Mexico: "Roman history, beauty, the contrast of nature, all belong to this delicious land." Tourists are reminded of Italy by the wealth of atmospheric color and alambrous charm, even pronouncing the landscape effects superior. Mexico has just been named the "Land of Flowers" the most striking characteristic being their rich color. Roses, pansies, and many other flowers that attain immense size, may be purchased every day in the year for a mere trifle. Corn and wheat and tropical fruits vie with each other in abundance.

GEOGRAPHY OF MEXICO.

Mexico is smaller by four-fifths than our own land, and is divided into twenty-seven States, two territories and a federal district. About one-half of her territory lies within the torrid zone; but from the lowlands of the coast to the highest mountains may be found almost every variety of climate and hence of production.

Mexico's mineral wealth has long attracted the attention of the outside world. For silver, she stands proudly in the front rank. Of iron, she is said to have solid mountains; while lead, zinc, nickel, platinum and other minerals are being constantly drawn from her soil.

POPULATION.

The population numbers over 11,000,000. Probably 80 per cent are of pure or mixed Indian blood, and not more than 20 per cent belong to the Spanish and other Caucasian races.

A SCENE IN MEXICO.

The streets present today a view of every day life as the majority of the people of Mexico have it, very much as they have looked for the past three hundred years—the men dressed in white coarse cotton wearing the broad brim sugar loaf sombrero of straw, and wrapped even in summer in a shawl; the women dressed in all the colors of the rainbow and partly wrapped in a dark colored scarf or shawl. Nearly all women as well as men are barefoot, or have only sandals on their feet. The life of the common people is a life of burden largely. Everybody seems to be carrying something, babies, bags, boxes, fruit, day, water—and everything is carried on the head or back.

ANCIENT CUSTOMS.

We read about the "two women

grinding at the mill" in Palestine 2,000 years ago. Just so the women grind in Mexico today. They soften corn and lay it on a flat stone, and with another stone shaped like a rolling pin, they grind the corn to a paste. The paste is patted into thin cakes and baked quickly on another flat stone. The bill of fare of the poor is the same today that it was 1,000 years ago, frioles (corn cakes), beans and red pepper, twice a day every day in the year.

THE RELIGION OF MEXICO.

The original Toltecs, as also the Aztecs who came later into the country, were pagans and idolaters. The annual offering of from twenty to thirty thousand human sacrifices to their deities, formed the principal part of their worship. Thus things continued till the Spanish conquest in 1521. At the point of the sword—not the "sword of the Spirit," but the sword of steel—Mexico was conquered and became a Christian (?) country. But after all, the change was not so great. The Indian could still worship his national goddess provided only her name be changed to the "Virgin of Gaudaloupe." "The idolatry of Rome was grafted on the paganism of Mexico." For three hundred years the Catholic Church had unlimited sway in this land. Result:

The Word of God, the source of all just principles for holy living, is hated as no other book; the Lord's Day—one shudders to think of it—is the devil's day. Bull-fights, cock-fights, gambling, drunkenness, form the chief facts of service. Gambling is a national vice. Private homes, as well as chapels and cathedrals, are filled with idolatrous images. Bishop Hurst, of the Methodist Church, says:

"Of the eleven millions of people in Mexico, eight millions have never seen a Bible."

The Tide is Rising.

Dr. Willingham has recently been on a trip to the Southwest, most of the time in Texas, and at this writing has not reached the office. A card from him reports fine, enthusiastic meetings, and says, "the tide is rising." "There is a going in the mulberry trees," and if the brethren all over the convention will swell the tide as rapidly, and as much as they can, we shall be able to rejoice together in Louisville over the large number of conversions on the field, and not have our joy clouded by the presence of any financial embarrass-

ment. But the tide must rapidly rise, as will be seen by a look at these amounts, which had come up to the 15th inst. from the different states:

Alabama, \$8,649.39; Arkansas, \$625.94; Florida, \$278.52; Georgia, \$9,530.28; Kentucky, \$7,052.07; Louisiana, \$181.71; Maryland, \$3,904.66; Mississippi, \$2,523.63; Missouri, \$3,833.66; North Carolina, \$3,316.61; South Carolina, \$5,114.73; Tennessee, \$3,239.82; Virginia, \$7,894.52.

May God help us not to allow the work to be hampered by the smallness of our gifts.

A. J. BARTON.
Asst. Cor. Sec'y.
Richmond, Va., Mar. 24, '99.

Foreign Mission Apportionment.

The Mississippi Baptists were asked for \$7,500 for Foreign Missions during the whole year. Eleven months have gone and nearly two-thirds of the amount to raise. These figures have, doubtless changed a little since Brother Rowe wrote the above, and yet no time must be lost. Brethren, pastors, the possibility of raising the full apportionment rests upon us! If each pastor will do his duty we shall raise the money. As a rule the people will follow an enthusiastic leader who has their confidence. Let us try to raise more than usual. The money we are after is not for ourselves, but for the cause of Jesus Christ who died to save us and all, who will believe in him, from sin.

May our Lord fill us with unquenchable zeal for his cause in foreign lands!

Yours in the love for the truth,
J. K. PACK,
Vice Pres't F. M. B.

Rosetta, Miss., Mar. 21, '99.
Dr. J. B. Searcy:

I commenced to build a church at this place a short time back, but did not finish it as my funds gave out, and I wish to say through the columns of THE BAPTIST, that any one who wishes to do a good deed will send 50 cents or \$1.00 to help with it.

My father is a subscriber to THE BAPTIST and we could not do without it in our home. We all think it is grand.

Wishing you good luck with your paper and hoping some kind friend will help me some,

I am yours respectfully,
Miss FLOY TAYLOR.

On a recent trip in the northern part of the State, the Business Manager had the unexpected pleas-

ure of meeting on the train his friends, Prof. L. T. Dickey, and his estimable wife. They were on their return from Humboldt, Tenn., where the Prof. has been teaching in the college, at Lexington, their former home. It occurs to this writer that some school or college needing a teacher would do the wise thing to secure his services. He is a Baptist and a teacher of large and varied experience.

Baptist Press Association.

The 3d annual session of this body met with the Coliseum Baptist church, New Orleans, on the morning of the 22d inst. Dr. E. E. Folk of the Baptist and Reflector as Secretary of the Association, called the body to order, and Dr. A. E. Dickenson of the Religious Herald was chosen President pro tem. The devotional exercises were hearty from beginning to close.

An address of welcome was delivered by Dr. Whittinghill, pastor of the Coliseum Baptist church, extending a cordial welcome to their church, their homes and their hearts.

The welcome was responded to by Dr. Armstrong of the Central Baptist, in fitting words.

Dr. R. J. Willingham delivered an address of great power on "The Paper and missions." He emphasized the fact that Missions ought to be the key note of every religious paper. The people only need to know the wants and possibilities of our Mission fields in order to be willing to send them the gospel, and the weekly religious paper is by far the best medium of communicating this information to the whole body of our people.

Dr. W. C. Golden of The Earnest Worker, spoke on "The Baptist Paper for the South." He thought it ought to be crisp, bright and newsworthy. Specially it ought to be religious and Biblical. It ought to breathe a devotional air all the time, and like the needle to the north, it ought always to point to the Book. To meet the general want it ought to be edited with taste and ability. The Department plan is a good thing. Each are not specially interested in all in any paper, if the matter is thrown into the paper pell mell, it is difficult to find what you want and you lose interest. The speaker warmed with his subject and it was easy to see that an editor of a Baptist paper in the South needs constantly divine aid in order, with any degree of success to fill his mission.

From 2 to 6 P. M. was spent in a trolly car ride over the city looking at the different things of interest in this great city of which we cannot here speak particularly. At night after devotional exercises conducted by R. M. Boone of the Baptist Chronicle. The editor of THE BAPTIST spoke on "New Orleans as a Mission field." He sought to make the points that it is important because it is the greatest port in the South—that the value of new Orleans to the commerce of the United States led to the "Louisiana Purchase," which about doubled the territory and resources of the American Union. It is important because it already contains about 250,000 inhabitants and is destined to reach the million mark within the next generation. It is a great mission field because all manner of vice is entrenched here. It is the special strong hold of the saloon, and the political trickster. Not only is the whole of Louisiana controlled by it, but its influence is largely felt at Washington. It is a great mission field because it is the home of the worshipers of Joseph and Mary. The idolatry in New Orleans is as real as that in China or Japan, and its slimy track is upon everything in the city. New Orleans ought to be highly regarded by Baptists because of the sacrifice of men and money that we have made upon it. Of the grand ministers who laid down their lives here we mention a Hinton, a Duncan, a Wilson, a Landrum, and last but by no means least, a D. L. Purser. The memory of these men live in New Orleans and plead for this field. New Orleans is a hopeful mission field.

Although the Jesuites came here at the beginning and laid their plans deep and wide, and though white colored sisters and unmarried fathers have dominated this city from the beginning, yet "the dark cloud shows a silver lining."

Slowly but steadily Protestantism has been gaining ground for many years, and we are informed, as we think reliably, that the combined Protestant element is greater here than the Romish. Of course the Catholics are still in control and so appear to greater advantage, but "Ichabod" is written upon them.

The Baptist outlook is brighter here than ever before. We have fifty-six Baptist churches in the city. Fifty-two of these are colored, but under the grand work of Dr. Mitchell, of the Leland University here much is being done for, and by, this people. The four white churches have a most excellent membership. Dr. Whittinghill is doing a monumental work at the Coliseum church. Dr. Tom-

kies, who has just entered upon the field at Valance Street, will be a true yoke fellow for Bro. Whittinghill. The new church in Carrollton has a young man just come to them—Bro. Moseley—and we hope well for them. Surely New Orleans is a great mission field, and the Baptists of the South will sustain it with their prayers and contributions.

The second day of the Association was even better than the first, but we have not space to speak of it in detail. Bro. Harris, of the Alabama Baptist, we think took the blue ribbon on the financial management of the religious paper. Brethren VanNess, of the Index, and Folk, of the Reflector, on "The Power of the Pen," excelled each other. Dr. W. A. Clark, of the Arkansas Baptist, read a good essay on "The State Paper." The afternoon was spent in a fine boat ride on the river.

The last night's devotional exercises were conducted by Bro. Pendleton, of the Seminary Magazine. Dr. Walker, of the Baptist Banner, made one of the strongest speeches of the session on "The Paper and the Pastor." Dr. Marshall, of North Georgia, made the closing speech. It was a medley of wit and wisdom. After adjournment the grand sociable followed, and the Baptist ladies of the Crescent City served refreshments in an elegant style and made their guests feel at home.

Character Building.

What is all the world doing at once? My answer is, Building. I admit that a large part of them, probably the great majority, do not know it and have never thought of it. Yet building they are, and have ever been, and ever will be. Aye, and not only are they builders, but they are builders of that which they love best and in which they have the nearest interest; they are builders of themselves. In this great and universal trade there are no trades unions and no strikes. There is no distinction of employer and laborer. Bankruptcies and failures, I fear, there are many. Be that as it may, let every man—high and low, rich or poor, young or old, the loftiest genius and the veriest dunce, the most careful husbandman of the gifts which God has entrusted to him, and the most profligate and abandoned gambler—let them all know that at all times and in all conditions and circumstances they are builders, and are builders of themselves.

As trees make their largest

growths in periods, not perhaps of their infancy, but of their early spring, so mental and moral actions, over and above what they are in the very process of thought and deed leave behind them, as portions of the actual character of the agent, the largest actual results. Every one, at the end of the action, is in himself different from what he was at the beginning; and if the act be done in youth, the difference in him between what he was and what he is, is then the widest. Do not tell me in reply that the difference is small and imperceptible; for thus it is from moment to moment, in being well or ill, in its being light or dark, in all the processes which in the mass make up the experience of life, with the fruits of that experience, —W. E. Gladstone.

Rev. J. P. Harrington, Clinton, succeeds Rev. J. L. Low, at Morton. He goes at the unanimous call of the Morton church. A good man with a good people.

Lexington Normal School.

Do you want to make those examinations easier? Certainly, if you are a teacher—if you expect to be one, but how? Lexington Normal College offers a three months' course on the study of the public school branches, to begin 20th of March. It will be no hasty review, no "cramming," but a systematic, thorough study of those things that trouble teachers. Board and tuition \$12.00 per month. Instruction given by teachers of wide experience in school room and in holding teachers' examinations.

Increase your efficiency as teacher and your salary by taking this course for teachers.

HUMPHREY & BRUNSON,
Lexington, Miss.
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Strawberry Plants 100,000

For Sale at \$1.50 per thousand. J. H. ALLEN, Thousand, L. O. B., Winona, Miss. Parties wishing to set berry plants will do well to write me for them.

WANTED

By a Mississippi College student—a phidion as teacher, either in literary school or private family during four (4) months, beginning June 1st, 1899. Address M., P. O. Box 58, CLINTON, MISS.

Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL 25 CENTS.		
6 TREES	"	\$1.00
12 " "	EXPRESS	1.75
20 " "	"	2.50
50 " "	"	5.00
100 " "	"	8.00

One tree FREE with each order if you mention THE BAPTIST.

Send money by registered mail, P. O., or express money order or check, making them payable to FRANK BRIGHT, Secretary, and address:

Cherry Mountain Supply Co.,
ELLENBORO, N. C.

References.—Rutherford Bank, Rutherford, N. C.; Southern Express Co., Ellenboro, N. C.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co., Sold by Druggists, 75c. Toledo, O.

School Notice.

Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

Baptist Directory.

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The place for a converted man is in the church. Unless a convert connects himself with a church of Christ he falls into divers doubts and temptations. His faith in Christ will never grow stronger so long as he is out in the world and his soul is starved for that food which can be found only in active participation in the work of the Master in a working church. It is a soul-harrowing, soul-starving mistake for one whose sins have been forgiven to stay out of the church.—*Baptist Standard*.

Specks Before The Eyes

The generality of mankind have in all probability, at one period or the other, been troubled by specks floating before the eyes, and this condition of affairs is frequently caused by a torpid condition of the liver. These specks are occasioned by some foreign substance floating in the aqueous humor. The image of an object is formed on the retina in the back part of the eye, and the foreign object passes before that field, casting a shadow upon it, in the same manner that clouds float between the earth and the sun, casting a shadow upon the earth. Of course, it interferes with a clear vision, and is noticeable to a greater or less extent. These specks are foreign substances which should have been eliminated. With a torpid liver, and a torpid elimination, these foreign substances accumulate in the body everywhere, and it is common for them to be thrown into the cavity of the eye. They occasion considerable annoyance, and can only be relieved by improving the elimination to the extent that all foreign matter is removed from the body. This can be done by regulating the diet.—*American Journal of Health*.

Collierville Tenn., Mar. 19, '99

Dear Bro. Searcy:
Please allow me space in "our" paper to express my appreciation of you.

Our paper is a good one, but what makes it good? It has a good man behind it, of course.

You don't know me, but I do know you, so in this I have the advantage of you, you see.

I was in school at Jackson, Tennessee, with two of your Arkansas boys, back in the 80's, and they told me all about you. O. P. Miles, and Frank M. Wells, (last of recent fame), were the young men. Then I saw you at Dyerburg in '84, when the Big Hatchie Association met at that place, and it was here I heard you propose to give a large tract of land in Arkansas toward the endowment fund of the S. W. B. University, at Jackson, Tennessee.

You were then a resident of Arkansas, and from that fact, your offer made a deep impression upon me, for you could not have been, (like we often are), influenced by selfish motives.

I have since kept an eye on you, and am glad to know that God has cast your lot with us, the great brotherhood of Mississippi, and placed you at the helm of "our" paper.

I live in Tennessee, but quite all

of my ministerial labor has been expended in the Cold Water Association, and perhaps I will spend the remainder of my energy among the people I first learned to love. I have no reason nor inclination to leave them. I never expect to find a better people, than these with whom, and for whom I have labored for the last nine years.

My labor has been eminently successful, and why should I want to move? I am now pastor of two churches, Grays Creek and Mt. Pleasant, and have been asked to preach at New Prospect next fourth Sabbath, with the probability of being called to the pastorate of that church.

I preached to them six years and have been out two years and I hear that some want to return to their first or former love.

I am expecting to be called to take charge of a work at Pleasant Hill, Miss. The church has been without a pastor for quite a while, and the church is just about dead, but I hope, under God, to be able to get them on their feet again, if I get the work.

If I get all these churches on my hands I will have a work that no other preacher would want and neither do I for what there is in it in a financial sense, for taking it all in all there is not another work that will require as much labor with as little pay, but thanks be to the great giver of all good I am so situated that I can do the work if I do not get one cent out of it. Not that I have so much of this world's goods, but that I know just how to work and do not mind it, both of which are great natural endowments, especially the latter.

I sometimes plow five days in the week and drive forty miles on Saturday and preach four sermons (and they are sermons too) and get home Monday night and go to pulling a bell-cord over a pony next morning, and so on and so on.

Yours truly etc.,

J. W. ALFORD.

To "Baptist Record" Subscribers.

Dear Brethren:

We want to have and earnest word with you. We mean especially those of you who are still in arrears with us in settlement. We have made out all of the accounts and sent final statements or "duns" to each and all of you showing exactly the amount each one is due, and kindly asked for a prompt remittance. We have also told you that we greatly desire the money, not only because we have honestly earned it, and because you have

had the benefit of our labor, and honestly owe it, but because we greatly need it to meet our obligations incurred in the work.

It may seem to each of you to be a small thing that we should have so much to say about so meager a matter as \$1.00, \$3.00, \$5.00, \$10.00, or more dollars which you happen to owe us and scarcely worth the fuss and trouble that we are making about it; but brethren, when you take into consideration the fact that there are thousands of dollars in it to us—not less than eight or ten thousand—you will understand us better. Now as we have said we have sent you the statement of your accounts and you know how much is due without any further sending of "duns," and surely you will not wait for another to be sent. We cannot afford it if you do wait, for it costs too much (\$40 or \$50 in postage.)

If you do not respond, to the requests already sent, it will not be profitable to us to send others; we will have to resort to other methods however much we may dislike to do it. The little you owe is but little to you, but as you see, it is much to us. Our business reputation as well as our living is in it, and we are very much in earnest about it.

We are very grateful to all of our friends who have responded with the cash to our requests, of whom there is a goodly number, and also to those who have acknowledged our statements, promising to remit at an early day. But brethren, listen: there are so many who have neither said or done anything that we are disappointed, even oppressed by their silence!! Brethren, remember "the golden rule" and let us hear from you on that principle at once. As our statements say to every one of you, if there is any mistake in the account and you are sure of it, write us at once and according to our deathless and unalterable rule of "fairness" we will make it right.

We hope we have now written the last word in the way of an appeal, to those to whom we have so long and often written as editor earnestly loved as friends but whom we trust we may often meet in the columns of *THE BAPTIST*, the successor of *The Record* we all loved so long and so well. The grace of our Lord Jesus Christ be with you all.

J. A. HACKETT.

For Baptist Record.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons' Liver Medicine are always the same. It cannot be equalled.

"There Shall Be No More Pain."

BY REV. AUTHOR S. BURROWS.

This is one of the divine promises toward which hope ever leans with upturned face. The Christian expects a continuance in life without sin and temptation, weakness and anguish, darkness and groping. Still, pain is the deepest thing in our nature. By many tender ministries it brings us to great good. It began through disobedience, but has produced a chain of effects which, because of the infinite mercies of our all-wise heavenly Father leads us on to final and eternal emancipation.

Pain is a stern preacher, but worthy of our profoundest heed. Pain prompts courage. Retreat makes the enemy fiercer. Pain pursues the fleeing, but makes good terms with those who stand and fight. Pain prompts prayerful gratitude for the luxury of good health. Pain enjoins a tender and practical sympathy with other sufferers. Pain creates intelligent appreciation of modern medical and surgical science, so graciously blessed of God. Does pain occasion depression? Oftentimes, however, it does not merit the bitterness expressed. Pain inspires prayer by the wayside of life, and confidence in the Lord of life and glory.

Pain proclaims spiritual teachings. It warns that something is wrong, and that correction is needed. Relief can be obtained only through effective service. Neglect is fatal. These physical lessons emphasize the spiritual fact that pain is the penalty of the violated law of God. "By one man sin entered into the world and death by sin." Another is one with us, the Son of Man and Son of God, who hath borne our griefs and carried our sorrows, who was "wounded for our transgressions and bruised for our iniquities;" "the chastisement of our peace was upon him, and with his stripes we are healed." His life knew sadness, his rejection was sorrow, his Gethsemane was anguish, his cross was darkness and loneliness. But his death is our atonement. His resurrection is our justification and assurance. For him there is no more pain. For us he now intercedes that we may be made able to bear our pain with fortitude and repose until our little day closes, and then for us "there shall be no more pain." The hour of the closing of pain is the dawn of the endless day, with God amid his people, in the Holy City, whose temple is the Almighty, whose light is the Lamb, and whose joys are tearless.—*Ex*.

Using Our Talents Rightly.

BY MRS. M. A. HOLT.

It does not matter so much about the greatness of our talents as the way in which we use them. People with very infirm talents sometimes accomplish better work in the world than others possessing brilliant attainments in certain lines of intellectual power.

Talents themselves amount to but little unless put into action with a purpose to make the most of them in the right way. Then they become a power for good and shine out in beauty and brightness.

Two young men seemed to possess a great talent for oratory, and both wanted to make the most of their talents. One went into the ministry, the other upon the stage. The one became an eloquent preacher, who won many to Christ; the other, a comic impersonator, whose calling led him into temptation which was his ruin. Thus it is with thousands.

Then let us use our talents as a precious gift from God and for his glory. If we employ them in selfish ways, the precious gold will turn to dross and become useless. If we neglect them, the rust and mildew will gather upon the bright jewels, and they will be tarnished forever. If we give them into the keeping of evil, the result will be more disastrous still, for they will be productive of sin instead of bearing precious fruit. Let us keep the jewels bright that God has given us.—*Christian Work*.

Words are cheap, and for a time do very well as an easy substitute for fruitful deed; but after a time the trick gets found out, and then it will not work. It is better in the long run to say just what one means and do just what one says. A temporary popularity comes to him who is voluble and plausible, gracious in his ways, and ready with his promises; but the lack of performance will pretty soon come to be noticed and severe remarks will be made. After all, there is no short cut, to permanent success. One has to pay for what he gets.—*Baptist Standard*.

Robt Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons Squaw Vine Wine or Tablets.

Meridian Baptist Church,
March 20, 1899.

Dear Bro. Searcy:

As I rarely see anything in your paper from this church, I thought a few lines might interest some of your readers.

Our church was burned in May 1892, and in the fall we set about

building a new house, which was a big undertaking at that time. We finally got money enough to begin work. We have had a hard time to finish paying for the building, as it cost a little over twenty-two thousand dollars, but we have a beautiful church and all paid for. This will be good news to many of our Baptist friends, particularly Brother Sproles, who was a particular friend of Dr. Bozeman and our church. The spiritual condition of the church is pretty good. Dr. Venable preaches good sermons and has good congregations morning and night.

We have two Aid Societies in the church, the old and young ladies societies. Had it not been for their timely help we would still be in debt. But they have worked without ceasing and have contributed over four thousand dollars to the payment of the church debt. We have a noble band of lady workers. They are now thinking of undertaking to rent the Sunday-school room, which they will do in the near future.

I am glad to know that your paper is giving general satisfaction. I read it with great pleasure.

A subscriber,

C. C. WILLIAMS.

Louisville, Ky., March 23, 1899.
THE BAPTIST, Jackson, Miss.

We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper:

SOUTHERN BAPTIST CONVENTION, LOUISVILLE, KY., MAY 12, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:

All duly accredited delegates, whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of their assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day:

Galt House (Convention headquarters) \$3.00; Louisville Hotel \$3.00; Willard Hotel \$2.00; Fifth Avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1.00. No assignments of homes will be made after May 5th.

Address all communications to Thos. J. Humphreys, Secretary, 544 West Main street, Louisville, Kentucky.

J. B. MARVIN, Chairman.
THOS. J. HUMPHREYS, Sec.

Many statements regarding telegraphing without wires are likely to be misleading. It is true messages have already been sent for a distance of several miles, but that wires are to be abandoned is most unlikely. The people of the year 3000 will probably use them. The wire forms a path through the air for the message, and will undoubtedly be the most economical method for transmission of messages between regular stations. How far the distance to which messages may be carried without wires is, of course, problematical, but the method will be useful for temporary service and for short distances where wires would be impossible and inconvenient. Already there are disturbances of electrical conditions by reason of the return current of trolley cars with a single wire. We may not be able to estimate the effect of a general disturbance of electrical conditions if the immense numbers of messages of commercial life were all transmitted without wires, supposing such a thing to be possible. Because of the fact that the wire forms a definite path for the electrical impulse, it will undoubtedly always remain the most practical method of telegraphing on a commercial basis. It is, indeed, suggested that some means may be discovered of sustaining upright wires to an enormous height, and that messages may pass through the upper air with less resistance than through the lower atmosphere. It is by no means likely that even this device would prove practical for the immense business of the telegraph companies to-day.—*Ex*.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons' Liver Medicine.
Abraham Lincoln said: "If you intend to go to work, there is no better place than right where you are; if you do not intend to go to work, you cannot get along anywhere."—*Ex*.

Randolph-Macon Academy
FOR BOYS.
BEDFORD CITY, VA., (S-W. Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc., \$230. Address, Principals, A. M. HUGHLETT, A. M., or E. S. SMITH.

School Notice.
Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

WANTED.
Situation as Stenographer and Typewriter, by a young lady who has had several years' successful experience. Address "Stenographer," care of THE BAPTIST, Jackson, Miss.

THE BAPTIST

PUBLISHED EVERY THURSDAY,
BY THE
Mississippi Baptist Pub'g. Co.,
AT
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J. B. SEARCY EDITOR
T. J. BAILEY BUSINESS MANAGER

Entered at the Post Office at Jackson, Miss.,
as mail matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrangements are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; all over that amount will be charged one cent per word.

Persons sending in obituaries, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are seeking a new mailing list from the old books of the *Record* and *Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time to which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of his paper, so do not look for written receipts hereafter.

Some letters are coming in asking if we can send the *Home and Farm* or *Commercial Appeal* as a premium. We cannot. Our arrangements with these two publications terminated on February 28th.

PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preacher by Rev. L. S. Foster, for \$2.50, in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00, in advance.

T. J. BAILEY, Bus. Mgr.

EDITORIAL

Like Their Leaders

Leadership is a necessity, but a terrible responsibility. Due weight is not given to this latter fact. The old proverb, "Like priest like people," contains more in it of truth than of poetry. We judge people by their associates, and it is not harsh judgment. There are but two classes—leaders and followers. It becomes each of us to examine ourselves, and see to which class we belong. If we are leaders, it is important to know how we lead as well as where we lead, and what we are leading. These things are too often lightly considered. Leaders of fashion seek only vain show; leaders of pleasure run in the way to ruin; political leaders think mainly of their own advancement; religious leaders sometimes seem not to think at all.

Of leaders in religious matters we wish more particularly to speak. It is of these especially the prophet spoke when saying, "My people do not consider." Yet as the leaders go the masses follow. The leaders do not stop to think—why should the followers? To be a good leader requires study, and to be a safe leader one must ask wisdom of God.

There is too much thoughtless leading in religious matters, yet many a worthy cause is suffered to languish for want of a leader. Our churches do not pray enough for their leaders, where they have any, and they fail to pray that the Lord would raise up leaders where there are none. If the Lord raises up the leaders, it is safe to follow them; for, like the Apostle Paul, they say, "follow me even as I follow Christ." That far it is right to follow leaders, but no farther. For every doctrine there must be a commandment of Christ; for every duty, a thus saith the Lord; for every departure, a citation to the example of Jesus. It is not sufficient that our leaders say they are thus controlled, they may be honestly mistaken. We are commanded to "prove all things, holding fast that which is good." This implies that some things are not to be held.

The Scriptures are the chart of the Christian, and he should consult it often if he would sail safely over life's tempestuous sea. A sailor's reckoning, be he ever so honest in his opinions or experi-

ence in navigation, will not do without the Chart and Compass. No man is infallible. Even the Apostle Paul commended the Bereans for not taking his earnest declarations, learned and logical though they were, until they "searched the Scriptures" to see whether the things were so! Yet Paul was a leading apostle.

But we need leaders—we need them in every church. Somebody must take the lead, or nothing will be done. It is better to have imperfect leaders than none at all, of course. If these will strive to learn they may qualify themselves to teach. Let them do the best they can and ask wisdom of God, who will give them grace according unto their day and strength to do his will. Duty is theirs, results must be left to him. They are to wait upon the Lord, not upon men; they are to labor for his glory, not for their own.

NEWS AND NOTES.

President Harper, of the University of Chicago, has been preaching in the 1st Baptist church, San Francisco, Cal., during this month.

Dr. M. B. Wharton has resigned the care of the Freeman Street Baptist Church, Norfolk, Virginia, and will probably accept a call in Baltimore.

Rev. Robert Purser, of Wesson, is to assist Rev. T. C. Schilling, at Gillsburg, in a protracted meeting beginning next Sunday. We hope to hear good news from them.

President Mitchel, of New Orleans, says that Leland University is not under the control of the Home Mission Society, of New York, but under the control of Louisiana Baptists.

The *Religious Herald* cannot be quiet on the Whitsitt question. Dr. Pitt keeps on stirring it, and the more he stirs, the more he does not settle it. Let us have a rest brother, till the Convention, at least.

Dr. W. T. Lowrey was in our office last Monday evening with smiles all over his face. When we asked the cause, he told us he had, at the little town of Utica the day before, raised and collected, in cash, \$100.05 for the College.

The *American Baptist Year Book*, is on our desk, through the courtesy of Dr. A. J. Rowland. It is a

book of some 220 pages of well arranged statistics.

In some instances ministerial changes have not been noted, a number of which we note in the Mississippi list. We ought all to help the compiler on this line. Price 25 cents.

Dr. MacArthur gives the following fine point from an Episcopal minister.

"Baptists have a marked advantage over us all. They have an illustrated creed—a creed which sets forth death to sin and a resurrection to holiness of life. Their baptism is a mighty power. They have only to read the book, and then do the thing, and every one who witnesses the act of baptism sees at once the harmony between the two."

Dr. Price, a Methodist minister in Cuba says, "The higher classes are either inveterate Catholics or Infidels. The common people would hear the gospel gladly. Most of them never saw a Bible, and never heard a real gospel sermon. They are children of nature, lawful prey for soul catchers. They attend my Sunday morning preaching better than the Americans. If I had a room, and an interpreter, I believe I could have several hundred hearers every Sunday. This is a hopeful field, much better than a mission to men who do not want a preacher." Baptists have the advantage, in that we have a good house in Havana, and a number of preachers that speak Spanish well. Let us push our work.

We see from the *Plano Courier* of Texas, that the Baptist church at that place was very much surprised when at the close of his sermon last Sunday night week past Rev. W. A. McComb asked for a conference and tendered his resignation. The people sat in dumb silence for a time and then moved that consideration of the resignation be postponed till last Sunday. A review of his work showed that he had served them three and a half years, had baptized something over one hundred persons, the church had received a net increase of more than one hundred members, they had built a commodious house of worship and had raised and disbursed in that time over \$20,000.00. He expects to be at Crystal Springs by the first of May.

I must work the works of Him that sent me while it is day; for the night cometh when no man can work—Jesus.

Little Folks.

Dear Little Folks: April is to be a working month with us. We want you all to work hard to raise the \$100 for Cuban Missions. The money is coming in nicely now, and we want it to continue. We will hardly have room to publish your letters next month, but we will publish your names and the amounts you send. Now let us see what the Little Folks can do. Altogether please.

Forest, Miss.

Dear Dr. Searcy:

Here I come knocking for admission into the Little Folks' column again. I have learned to love THE BAPTIST as well as mamma and papa. I read the Little Folks' letters every week. Mamma helps me to spell all the hard words.

I will soon be seven years old. After we all get through reading THE BAPTIST mamma sends it to my Grandpapa Burkett to read. He lives away down in Lawrence county. I will enclose five cents for Cuban missions.

Your little friend,
FORREST GRAHAM COOPER.

Love Station, DeSoto County, Miss.

Dear Dr. Searcy:

I am a little girl nine years old. My Grandfather Hayward was among the first Baptist ministers that came to this State. He died in 1881, so of course I never saw him.

My mother takes THE BAPTIST, and I love to read the letters from the Little Folks.

I will answer Other Mancill's question: It was Nebuchadnezzar. Found in the Book of Daniel, 4th chapter, and 38d verse. I will ask one: Who was hung on a gallows he made for another? I send ten cents for the Cubans and mamma adds one dollar to go in our mite for the Cubans.

Your little friend,
ETHEL DRANE.

Joseph, Miss.

Dear Editor:

As I am in sympathy with the Cuban Missions I thought I would send ten cents, hoping that it may do some good.

Your little friend,
MARY B. DICKEN.

Aden, Miss.

Dear Mr. Editor:

I am a little boy eleven years old. I am named after Mr. Roderick Gambrell. I have four sisters and two brothers. Papa takes your paper. I like to read the

Little Folks' letters and thought I would try to write a few lines.

Enclosed you will find five cents for Cuban missions.

RODERICK HICKMAN.

Dear Dr. Searcy:

Please find enclosed thirty-five cents for Cuban missions.

D. M. JOHNSON.

Dear Dr. Searcy:

Pappy takes THE BAPTIST, and I like to read the letters from the little cousins.

I am a little girl twelve years old. I go to Sunday-school every Sunday.

I will answer Ethel Aldridge's question, Who made an axe to swim? It was Elisha, 2 Kings 6:6. I will ask a question. Where is cucumber found in the Bible?

Your little friend,
CLARA MIZE.

Shelby, Miss.

Dear Editor:

I am a little girl eight years old. I live at Leaton, Mississippi. My papa is Post Master.

I don't go to school, but my mamma teaches me at home.

Mr. Culpepper is our pastor. I send you five cents for Cuba.

STELLA LEA.

Leaton, Miss.

Dear Dr. Searcy:

Seeing the question, "Who was driven from the Sons of men, his heart made like the beasts, was fed like an ox?" in THE BAPTIST, I thought I would answer. You will find it by reading the fourth chapter of Daniel. It was Nebuchadnezzar. And the other question, "Who wrote the book of Acts?" It was Luke.

I send five cents for Cuban missions.

Your friend,
LYDA HAILEY.

Crystal Springs, Miss.

Who wrote the Book of Revelation?

Enclosed you will find five cents for Cuban Mission.

Your little friend,
BERTA LOTT.

Dear Editor:

I am a reader of THE BAPTIST, and like to read it very much.

I saw the questions in the Young Folks' Department, and will try to answer them.

Luke wrote the Acts. In Dan. 4:38, I found that Nebuchadnezzar was driven from men, etc.

I send twenty-five cents for the Cuban Missions.

Yours truly,
BETTIE SHUFORD.

Lyon, Miss.

Dear Editor:

Mamma takes your paper and we all like to read it very much because it has a column devoted to us little folks.

You will find enclosed 20 cents for Cuban Mission

Your little friends,
ZEHMA FARRAR
and
ALBERT PIERCE.
Crystal Springs, Miss.

Dear Dr. Searcy:

I like the little folks letters in THE BAPTIST. I am a little boy seven years old. Papa takes THE BAPTIST and like to read it real well. I go to school and study second reader, can read and spell. I will enclose something for Cuban Mission.

Your little friend,
JOHNNIE STEDMAN.

Sturgis, Miss.

Tabville, Miss.

Dear Dr. Searcy:

I am a little girl nine years old. THE BAPTIST is a welcome visitor to our home every week.

My father is a Baptist preacher. I will answer Ethel Aldridge's question: Elisha made the axe to swim. 2d Kings, 6:6.

With best wishes for you and the little cousins, I am, your little friend,

LENA CALDWELL.

Hickory, Miss.

Dear Editor:

I heard your sermon at Jackson and know from your talk to the little ones that you love us and want us to be good.

You see I cannot write well, but will try to do better when I get older. I will be seven years old in September.

Enclosed find ten cents for Cuban Mission.

Ever yours,
BESSIE DRIVER.

Terry, Miss.

Dear Dr. Searcy:

I read your letter in THE BAPTIST Saturday morning and in the afternoon I went among my friends and collected \$1.00 for Cuban Missions and enclose it.

I am nine years old.
Your little friend,
JOHNNIE PARKER.

Dear Baptist:

I am a little boy 12 years old. Papa takes THE BAPTIST and I read it every week. I will answer one of the questions: Who wrote the Book of the Acts? It was Luke. Permit me to ask a question, to which one of the disciples

were the keys of the kingdom given?

You will please find enclosed 10 cents for Cuban Missions.

J. I. McGRAW.

Lillian, Miss.

Dear Dr. Searcy:

Mamma has been reading the little folks' letters to us and I want to join the little band. I am hardly old enough to write, but I can dictate while mamma writes. I can help mamma attend to sister, feed the chickens and lots of little things and she gives me nickles sometimes. I will send you one for Cuban Missions.

Your little friend,
ADELE WHITE.

University Miss., Mar. 26, '99.

Dear Bro. Searcy:

I am a little boy twelve years old. I go to school and Sunday-school. Our pastor's name is Mr. Bacon. We like him very much. Enclosed please find 30 cents for the Cuban Mission. Ten cents from my little sister Ruth, 10 cents from my little brother Arthur, and 10 cents from myself.

Your friend,
IVENSON HARGIS.

Lillian, Miss.

Dear Dr. Searcy:

We are two little boys just large enough to bring in stove wood and lite-wood for papa, and we picked cotton in the fall and papa gave us some money, so we will send 5 cents for Cuban Missions.

Your little friends,
CHARLEY F. and
HARLEY B. WHITE.

Jim Holder who says he is 16 years old, sends a dime for Cuban Missions for himself, and a dime for his maiden aunt. He writes a letter, but it is much too long for this department. We thank you Jim for your contribution and hope you will help the Little Folks raise their \$100.

Church Roll and Record

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Temperance.

Abraham Lincoln on Temperance.

"Although the temperance cause has been in progress many years, it is apparent to all that it is just now being drowned with a degree of success hitherto unparalleled.

"The life of friends is daily swelled by the addition of fifties, of hundreds, and of thousands. The cause itself seems suddenly transformed from a cold, abstract theory to a living, breathing, active, and powerful chieftain, going forth conquering and to conquer. The citadel of his great adversary are daily being stormed and dismantled; his temples and his altars, where the rites of his idolatrous worship have long been performed, and where human sacrifice has long been wont to be made, are daily desecrated and deserted. What one of us can but call to mind some relative, more promising in youth than all his fellows, who has fallen a sacrifice to his rapacity? He ever seems to have gone forth like the Egyptian angel of death, commissioned to slay, if not the first, the fairest born of every family. Shall he now be arrested in his desolating career? In that arrest all can give aid that will; and who shall be excused that can and will not? Far around as human death has ever blown, he keeps our fathers, our brothers, our sons, and our friends prostrate in the chair of moral death. To all the living everywhere, we cry: 'Come, sound the moral trumpet, that they may rise and stand up an exceeding great army; 'Come from the far winds, O breath! and breathe upon these slain, that they may live.' If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen.

"Of our political revolution of 1776 we are justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth. In it the world has found a solution of the long-mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind.

"Turn now to the temperance revolution. Can it be we shall find a stronger bondage broken, a viler slavery marred, a greater ty-

rant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest—even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quickening draughts of perfect liberty. Happy day, when all appetites controlled, all passions subdued, all matter subjected; mind, all-conquerable mind, shall live and move the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!"

Dr. B. W. Richardson, one of the highest medical authorities, says that one-tenth of all the deaths of Christendom are caused by drinking alcoholic liquors.—*Ex.*

Balancing Accounts.

A thick set, ugly-looking fellow, was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be much interested in your writing," I said.

"Yes; I've been figuring my account with Old Alcohol, to see how we stand."

"And he comes out ahead, I suppose?"

"Every time; and he has lied like sixty."

"How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see, he promised to make a man of me; but he made me a beast. Then he said he would brace me up; but he made me go staggering around, and then threw me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends,

and be the laughing stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me 'sick as a dog.'"

"Of course."

"He said he would warm me up; and I was soon nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He said he would give me great strength; and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed?"

"Then he made me a coward; for I beat my sick wife, and kicked my little child. He said he would brighten my wits; but instead he made me act like a fool, and talk like an idiot. He promised to make a gentleman of me; but he made me a tramp."—*Canadian Baptist.*

An Irishman being asked why he and his wife did not agree, replied, "Because we're both of wan mind. She wants to be master and so do I."

Obituaries.

John R. Barrow.

The subject of this sketch was born September 3d, 1865, in Lauderdale county, Miss., and died at Stonewall, Clark county, Miss., March 20, 1899; aged 33 years, 6 months and 17 days. He was in the prime of manhood and was apparently the very picture of good health, until about 12 days before his death. He took a severe attack of LaGrippe and then it complicated with other troubles, which arose from cold, causing intense pain until the death angel came to his relief.

His remains were interred in the cemetery at Stonewall. The writer with the assistance of Eld. C. S. Ray, performed the burial service.

Near his 17th birth day he was baptized into the fellowship of old New Hope Baptist church by our beloved and aged "veteran of the cross," Eld. J. E. Brunson, who seems like a father to so many people in all this section of Mississippi.

Ten years ago Bro. Barrow was united in matrimony with Miss Sallie Ethridge by Eld. H. A. Pickard. She and four children remain to mourn over his death. Two children had gone on before him.

His parents and several brothers and sisters remain to mourn over their loss which is his eternal gain.

He ever appeared interested in his "profession of faith" and was a lover of Sunday-school work.

May God comfort the bereaved.

Fraternally,
J. L. WILLIAMS.
Roy, Miss., Mar. 23, '99.

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warnings. Take Dr. M. A. Simmons Liver Medicine.

Program.

For fifth Sunday meetings in the interests of Sunday-Schools.

1. What will the Sunday-School do for the Pastor?
2. What will the Pastor do for the Sunday-School?
3. Shall we teach the whole Truth, and What shall the Text Book be? What Helps?
4. The best Method of Sustaining a Sunday-School?
5. Why have a Sunday-School?
6. The Teacher—The Sower.
(a) The Seed } One speaker to each.
(b) The Field
(c) The Fruits
7. Who is responsible for the Father's Son?
8. What are the Sabbath Day Duties of Parents?
9. The Sunday-School Library, and The Cultivation of the Reading Habit.
10. Actual Teaching of a Class each Day, beginning at 10:30 A. M.
11. The Cultivation of Liberal Giving.

The above is the result of a conference with several Sunday-School workers, and is intended to be suggestive, and is not arbitrarily offered.

Dr. Frost, of the Sunday-School Board, writes:

"The plan which you indicate for the Sunday-School Meetings seems to be very excellent indeed. I shall gladly co-operate with you in every way possible, I will have a good quantity of sample copies of literature sent to each meeting."

In response to my appeal in behalf of poor schools, he says:

"We always allow the literature free to schools that cannot pay, for one quarter, or two, or even three."

We do a great deal of this kind of work, and are always glad for the opportunity. Your plan is good to have them pay for the first quarter, and we furnish them two quarters. Here is a fine opportunity for a rousing of the Sunday-School Spirit, and the organization of many new Sunday-Schools in our State. Again I appeal to Sunday-School workers—pastors, superintendents, teachers, let me hear from you. Will you not join in this good work?

A. V. ROWE.

The April Sunday School Meetings.

We have nearly six weeks to get ready for these meetings. I have heard from the following as to their desire to co-operate in the work:

Central Association, meeting at Yazoo City.

Yazoo Association, meeting at Picketts.

Mississippi Association, meeting at Gloster.

Bogue Chitto Association, meeting at Bogue Chitto.

Tippah Association, not determined.

I have the promise of such workers in Sunday-schools as President B. G. Lowrey, Prof. Ellett, Supt. of Education Whitfield, J. H. Whitfield, J. T. Buck, A. J. Brown, B. T. Kimbrough, Prof. Leavell, McMillin, Hurt, Miller, Sproles, Leavell, Berry, Lawrence, Business Manager Bailey, of THE BAPTIST. Other brethren will send their names and will be assigned places.

A. V. ROWE.

Volunteer State Missionaries.

In North Carolina the Volunteer Mission Corps consists of eighty-six pastors who have enlisted for a term of four years to give without remuneration ten days' service in protracted meeting work each year, the Board agreeing to pay necessary railroad expenses. "The missionaries have in this manner been reinforced with strong help and greatly encouraged in their labors. The Baptist cause wherever the volunteer missionaries have gone has gained prestige, and much direct gain has come to the churches where meetings were held. To the denomination as a whole the movement has imparted the spirit of aggression in evangelistic work." I quote the above from the report of the North Carolina Board to the last Convention. Why may not such a movement be made a great blessing to Mississippi? I have three names of volunteers already.

A. V. ROWE.

"My People Doth Not Know."

Lack of knowledge means lack of service. In proportion as there is fulness of knowledge, there will in that line, be a proportionate service. Especially is this true in the service we render with our money. Large gifts where small ones now are made, will never be realized as long as lack of knowledge influences the giver. The mission collection will never be a perfunctory affair if there be a pastor who knows, and a people who know about the object claiming consideration. Alas! alas! there is no need of Prophet's ken to tell what the issue will be, where the people do not know and do not care, because the pastor does not know, and of course does not care.

Mission Literature.

One of the very best helps to a good contribution is information of the fields to be helped. Pastors would largely increase their own stock of information, and thus preach better sermons, and be themselves more sympathetic if before the Convention everything in sight, papers, tracts, books, maps, and above all the Bible, were made to yield their quota to the one absorbing thought that crowns Jesus, King of kings.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

An Old Idea.

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Constipation of the bowels may be easily cured by a few doses of Dr. M. A. Simmons Liver Medicine.

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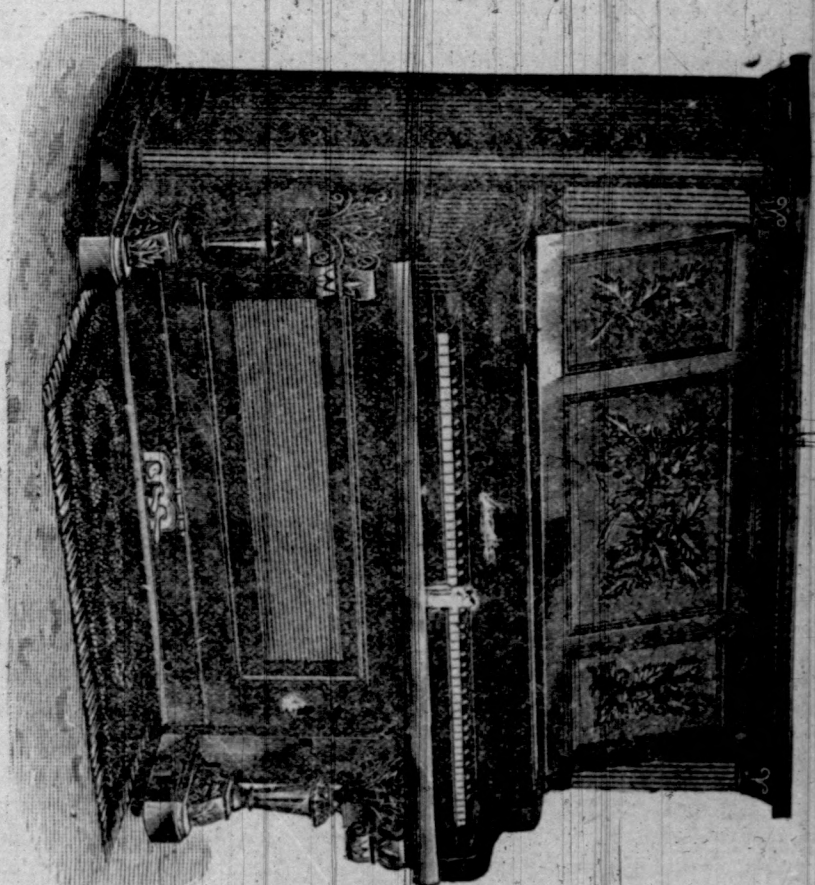
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WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

STUDY FOR APRIL.

MEXICO. BRAZIL.—"For the earth shall be filled with the knowledge of the glory of the Lord." Mexico: missionaries, 13; native assistants, 17; churches, 32; out-stations, 1; membership, 1,132; baptism, 101. Brazil: missionaries, 13; native assistants, 1; churches, 21; out-stations, 13; membership, 1,123; baptisms, 283.

STUDY TOPICS.—Romish superstitions. S. B. C. missions to Brazil; to Mexico. Home life in the countries. Who is my neighbor?

What Can a Woman Do?

"What can a woman do?"
I heard a statesman cry.
She can stand to the helm of the ship of state,
A peerless pilot, good and great
And I wish if the ship shall reach the stand
Of the blessed haven of the hoped for land,
And drop her anchor in the golden bay
At the golden close of a golden day,
'Twill be a woman's hand.

"What can a woman do?"
I heard a sage inquire.
She can tell better than the sages can,
The unrolled scroll of the fate of man,
And I wish she can read the chart
With a clearer vision and a surer art,
And then I wish the old world knows,
As the wise man comes and the wise man goes,
Is the lot of a woman's heart.

"What can a woman do?"
I heard a skeptic sneer.
With her tears she can moisten the Master's feet,
And fill the years with odors sweet
Of the anointing ointment to anoint his head,
And can measure the truth that the Master said:
"She has done what she can." Ah! the skeptic's night!
Give the life he lives if the Lord would write
Such a record of him when he's dead.

"What can a woman do?"
A sister woman sobbed.
She can enter the realm of the human heart,
And rule a queen by her woman's art,
She can still all the legions of sorrow and pain,
And all the restless spirit that wait in their train,
She can give us sorrow and water with tears,
The germ that shall gladden the glorified years
With the gladness of Eden again.

"What can a woman do?"
I heard a sage ask.
She hath brought in the brightness and banished the gloom,
She hath quenched the canker and brought in the bloom,
She hath watched by the cradle and wept by the grave
Of the dams of the free, and the hopes of the slave,
And the praying deeds of her service sub-time

Shall bless this old world till the ripples of Time
Shall blend in eternity's wave.
A. H. ELLETT.
Blue Mountain, Miss.

We have had a delightful time while attending the Southern Baptist Press Association at New Orleans, La. This is one meeting in which the sisters are prominent. Dr. E. E. Folk of Baptist and Reflector, Secretary of the Association knows how to make things pleasant for those who attend these meetings.

Coliseum Baptist Church, the place of meeting is beautifully located on a nice street with a small park in front. Brother D. G. Whittinghill, their pastor, showed us many courtesies. He was our very pleasant and efficient guide over the city, also a boat ride on the Mississippi river. While we were in the Crescent City the air was so bracing we really came to think that New Orleans is a healthy city.

We enjoyed the hospitality of Mr. and Mrs. Sherouse of the First Baptist church. They are true Baptists and pleasant indeed in their home.

Dr. Tichenor, the Antieptic man, very kindly showed us through Confederate, Memorial Hall and other places of interest. We highly appreciate his kindness.

By invitation we spent Friday night with Dr. and Mrs. Falls, of Valence Street Church. We learned to love Sister Falls for her "works sake." In addition to the regular church work, Sister falls leads in an industrial school. Their meetings are opened with singing, scripture lessons and prayer. The pupils are taught to read and repeat verses of scripture. Also they are taught many useful lessons in sewing. Many of these children, through the influence of these meetings join the Baptist Sunday-school. Since a large number of these little girls are brought up under Catholic influence, we were impressed with the good work that these women are doing in teaching these children the Bible.

We were delighted to meet Bro. Thompkins, former President of Keachie College, but now pastor of the Valence Street Baptist church. With his energy, good sense and piety we expect the cause of our Lord to prosper under his ministry.

Items—8,000,000 people in Mexico have never seen a Bible. They observe no Sabbath, only a holiday. Missionaries first sent from U. S., in 1872. Brazil has been

ruled for 800 years by Rome; as usual there is everywhere the whitened sepulchre, outside display; within, gross immorality of both priest and people. Population, 160,000,000, including 30,000 priests. The most fruitful field of S. B. C., at present.

Knowledge is Power.

BY MRS. ALBERT R. BOND.

"Knowledge is power," so the sage has said
And wise the thought that entered his head.
"Knowledge is power," many will say,
But look on that knowledge as far away.
"Knowledge is power," who believes it not,
Yet useless unless peace its bro't.
"Knowledge is power," so angels may say,
If we use that power in God's own way.
"Knowledge is power," the world will proclaim,
If we use that power "In His dear name."
Magnolia, Miss.

Our Mission Work.

The Secretary of the Woman's Central Committee informs us that she has sent out about three thousand self-denial envelopes, to the different Missionary Societies over the State. With these a large number of leaflets, et cetera, have been sent also. It is sincerely hoped that a large contribution to missions will be reported as the result of the week of self-denial and prayer. The spirit of the gospel is that of self-sacrifice. This spirit emanates from the very heart of God, and found its first expression in the gift of his son, for the salvation of a helpless and hopeless world. If we are his children, we best evince our childship in the cheerful sacrifice which we make in forwarding the interest of our Father's kingdom. The very purpose of our abiding here is, that our Father through us may send the message of his grace to those who still sit in the region and shadow of death. All we have and are, come from his bountiful hand, whose care is over all our works. We are the stewards of his manifold grace, and we hold our earthly passions as trusts from him. We hold these earthly trusts for use, not for ourselves, but for the salvation of men. These are to be brought from darkness to light, from bondage to freedom, from shame and dishonor to glory, and a blessed heirship, from death to life. Self-denial begins with an entering upon the Christian life. "If any man will come after me, let him deny himself, and take up his cross and follow me." Love for Christ, and a restless love for souls must predominate every other

thing in the hearts of Christ's disciples. The self, and all that self has, or can have, must be laid up on the altar.

The duty is too clear, and too generally accepted by our people, to require any argument to enforce it. It is only necessary to enforce its claims in a way which will express itself in a substantial way, at all times, and in all ways.

I sincerely hope that the reports from the different societies will show a large liberality. The duty is imperative. There is no way of escape from its demands. The need is urgent. Our Boards are in great need. They have incurred liabilities in supporting the missionaries upon the different fields. They have done this because they have confidence in the Lord's people. They have faith in God, and in the brotherhood. They must not be disappointed in Mississippi Baptists. I am unwilling to believe our people are going to be lacking in this supreme moment. If the hundred thousand white Baptists would have given an average of two cents during the one week of self-denial, what an amount it would aggregate. Was it too much to ask every Baptist to give more than that sum? But suppose only twenty-five thousand have been reached and these all gave twenty-five cents each. Then a handsome sum will be realized, and our hearts will be made glad. I sincerely hope every Baptist pastor and church in our state, joyfully entered into covenant with the Lord and his people to observe the week of self-denial and personal sacrifice, to the extent of giving something to the work of preaching the gospel to the world. God makes it our duty. We must not fail. Could not some earnest sister in each church devote herself to gathering offerings for the churches that are not situated so as to respond in the capacity of churches.

We need enthusiasm and system, as well as earnest purpose, in reaching the best results in this effort of loving sacrifice. I sincerely hope large gifts will be reported. Let it be, when the reports have been received, that all our Baptists shall have reason to think with a humble pride, of the generous response which the Lord's people made in an hour of pressing need.

R. A. VENABLE.

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuralgic Dyspepsia. She still uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

In Connecticut clockmakers give employment to 3,000 persons.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
JACKSON, MISS.

Lesson for April 9, 1899.

THE ANOINTING AT BETHANY—John 12:

1-11.
Motto Text—"She hath done what she could."—Mark 14:8.

Jesus probably reached Bethany on Friday before the passover was eaten on Thursday. He likely spent the Sabbath in the home of Mary and Martha, and if John is writing chronologically, as he seems to be, from the phrase, "on the next day," verse 12, then the anointing took place on the evening after the Sabbath, as the Sabbath was over at sunset. Broabus, and others, however, think it was given later in the last week of our Lord's ministry. The Anointing is recorded by Matthew, Mark, and John, but we should be careful to distinguish it from the anointing described by Luke, 7:36-50. In this connection Broadus well says, "This anointing has nothing in common with that given by Luke, except the fact of a woman anointing the Saviour's feet, and the name Simon, which was common. The former was in Galilee, this, at Bethany, near Jerusalem. There the host despised the woman who anointed, here her brother is one of the guests, and her sister an active attendant. There the woman was a sinner, a notoriously bad woman, here it is the devout Mary who sat at the Lord's feet, and heard his word months before. There the host thought strange things that Jesus allowed her to do, here the disciples complain of the waste. There the Saviour gave assurance of forgiveness, here of perpetual and world-wide honor. Especially notice that here the woman who anoints is anointing his speedy death and burial, of which at the former time he had never distinctly spoken. In view of all these differences, it is absurd to represent the two anointings as the same.

Matthew and Mark tell us that the feast given to Jesus occurred in the house of Simon, the leper, (who had been cured probably by Jesus) while John alone tells us that it was Mary of Bethany who did the anointing. Strange, that the only one who omitted to tell us of the memorial character of the act should have been the only one to give her name.

The Bethany Family. We would naturally expect to find "the family that Jesus loved" at any gathering in Bethany where Jesus

was honored. Lazarus was present as a guest, Martha as an attendant, and Mary as a worshiper. Indeed, it is not unlikely that Simon was connected with the family in some way and was only joining with them in honoring the Master. The two sisters appear in their characteristic role, each expressing her devotion to the Saviour in her own peculiar way. The affectionate, devout Mary, brings an alabaster flask of precious ointment and smearing it in her hands anoints first the head and then the feet of Jesus, wiping his feet with her hair. It was love's way of expressing itself, and whatever the world may think of such a lavish display of affection, Jesus knows the heart from which it comes and judges accordingly.

Judas Iscariot. "It is ever the light which throws the shadows of objects—and this deed of faith and love now cast the features of Judas in gigantic dark outlines against the scene." It is probable that all or most of the disciples complained of the waste, since this flask of ointment was worth a year's wages of a laborer, about forty dollars, or at the present day four hundred dollars. We can easily see how Mary's use of the ointment seemed extravagant and many of us would likely have condemned it honestly as some of the disciples did. But the blackness of Judas' heart is set forth in his hypocritical claim exposed by the evangelist when he significantly added "not because he cared for the poor but because he was a thief and having the bag took away what was put therein."

Jesus' Vindication. There is something pathetic in our Lord's having to defend this deed of loving service done for him just as the shadow of the cross is beginning to fall on him. He said, "Suffer her to keep it against the day of my burying" (R. V.) Possibly Mary had been checked by the complaint of the disciple and had some of the ointment left which might still be sold for the poor, but Jesus answered, let her keep it for the purpose she has in view. Comparing the Saviour's answer as given in the three accounts it is not improbable that Mary knew of his approaching death and had actually intended to anoint him before hand for his burial, though it is not necessary to assume this.

Jesus promises that the story shall be told as a memorial wherever the gospel is preached in the whole world. This memorial character is due to the fact that the deed exemplifies the true spirit of the gospel even as set forth by

Jesus himself as he poured out his soul unto death. He would not for a moment discourage alms-giving, for he links the poor with himself, but he teaches us that nothing is useless which expresses and fosters sincere devotion. If love is the motive power the judgement cannot go far wrong. Doubtless Mary cared very little for human censure after such a vindication by the Master. If you have his approval what matter if the world is against us?

Wash Versus Do.

The rendering of Rev. 22:14 in the New Version seems at first sight to be radically different from that of the Old. "Wash their robes" is a marked improvement over "Do his commandments." The change takes out of the text the supposed notion held by some of salvation by works. But the old form, "Do his commandments" need not contain such doctrine if it be remembered that repentance and faith unto salvation in Christ, however, cannot be separated into two distinct acts of the soul. While the one is a change of mind or purpose from sin unto righteousness, the other is its accomplishment through union with Christ. Gospel faith involves gospel repentance. Hence the convicted sinner is exhorted to obey only one commandment. "Believe on the Lord Jesus Christ." Hence the Old Version is not strictly compatible with salvation by grace, for the sinner is not saved by faith as a first commandment in a series of commandments, all of which must be obeyed before salvation is complete. Obeying one commandment the sinner is safe. Obeying other commandments pertaining to other relations receives peculiar rewards.

"Wash their robes," that is, in the "blood of the Lamb" is the gospel rendering of this charming verse. "Blessed are they that wash their robes, that they may have right to the tree of life," has the sweet music of the glorious gospel of the blessed God. There can be but little doubt as to this being the mind of the Holy Spirit. The blood of Jesus Christ cleanseth from all sin. The blood of Christ stands for his life, his atonement, his substitutionary sacrifice. By his death and resurrection he became victor over sin and death; and his coming and victory may be taken as the key to the meaning of the revelation. Herein is the Christian's strength and joy. "Grace and peace from Jesus Christ, the faithful witness, the first begotten of the dead, and the

prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever, amen." This is the victory that overcometh the world, even our faith." For it is through faith and not by doing commandments that the glorious victory and joyful destiny of Christian men and women are made certain and eternal in the triumphs of the conquering Christ. They who "wash their robes" have free and unhindered access to the source of life, and glad entrance by the gate of pearl into the city of gold.

E. B. MILLER.

College Tidings.

BY W. T. LOWREY.

It's the same old story! More good folks!! I am just in from Utica, the home and bishopric of Rev. J. L. Low. How much? \$100.50! Good? Well I should say. But listen, every cent of it was paid before train time this morning and I brought the whole amount with me and have put it in the bank. I dare anybody to say a word against Utica.

As I passed Raymond this morning Rev. C. L. Lewis met me at the train and handed me \$25.00 for the College and \$10.00 for Ministerial Education from Raymond church. Good church, good pastor.

Now look at this list: Hazlehurst \$44.00, Batesville \$30.00, Grenada (First Church) \$12.00, Union Church (Mayton) \$5.30, Springfield \$3.00, Rock Bluff 45 cents, L. A. Society, Coriath, \$5.50, Fellowship Church (Lee) \$5.00, Martin church \$3.15. Many thanks to Pastors Pace, Lomax, Hamlett, Miley, Thompson and Young and their noble flocks.

And here is a list for

MINISTERIAL EDUCATION.

Ladies Aid Society, Shiloh Landing (Mrs. R. E. Foster) \$5.00, Land Sunbeams (Miss Loeta Durham) \$2.00, Tillatoba (H. H. Dame) \$6.20, W. W. Naron (Eupora) \$2.10, L. O. Gayden (Braden) \$2.00, Union Church (Mayton) Rev. T. J. Miley, \$1.45.

We have raised for the College about \$1,700.00. Many of our strongest churches and best friends are yet to hear from. We ought to have \$1,900.00 more. That would pay out the session in full and put us on fine footing.

Let us rise and do our duty and then we will be dismissed.

Yours for success,

W. T. LOWREY.

HOME READING.

Talk happiness. The world is sad enough. Without our woes. No path is wholly rough. Look for the places that are smooth and clear. And spend of those to rest the weary ear. Of earth's hurt by one continuous strain. Of human discontent and grief and pain.

Talk faith. The world is better off without Your utter ignorance and morbid doubt. If you have faith in God, or man, or self, Say so; if not, push back upon the shelf. Of silence all your thoughts till faith shall come. No one will grieve because your lips are dumb.

Talk health. The dreary, never changing tale Of mortal maladies is worn and stale. You cannot charm, or interest, or please, By harping on the minor chord, disease. Say you are well, of all its wells with you, And God shall hear your words and make them true.

—ELLA WHEELER WILCOX.

Things a Mother Should Not Do.

She should not forget that if she treats her boy as a gentleman, she will do much towards making him a gentleman.

She should not treat her boy to perpetual frowns, scoldings and fault-finding. "Sugar attracts more flies than vinegar." Love wins her boy to a noble manhood.

She should never be so busy or hard-pressed for time that she cannot listen to him. If he lives to be a man he will all too soon leave her. She should make the most of him while she has him.

She should encourage outdoor exercise, sports, and she should not forget to train him with proper regard for his personal appearance.

She should never allow him to form such habits as coming to the table in his shirt-sleeves, neglecting his hair or teeth, or carrying soiled handkerchiefs about with him.

She should never nag him, or forget it, if he is a creature of reason, not an animal that requires to be driven.

She should not try to break her boy's will, but be thankful that he is manly enough to have a mind of his own and devote herself to training it to the noblest uses.

She should not fail to instill in him a taste for all that is vulgar.—H. H. H.

The Widow's Cow,

"I have been over to Widow Dilman's this afternoon and

brought home that cow," said Farmer Merriam, as he sat down to supper.

"Why, papa!" exclaimed Daisy, "what will the poor widow do now?"

"I had never thought of that," laughed the farmer.

"Well, I call that real mean," spoke up Joe. "We've got a whole barnyard full of cows, while that poor widow has but just one."

"The widow has been buying provisions of me all along. The bargain was that as soon as it amounted to thirty dollars, if she had not the money to pay me, I was to have the cow. So, you see, the cow is bought and paid for."

"Oh, papa, it's a shame, because she's half their living. Poor Mrs. Dilman has been sick so long, you know, and now that she is getting about again, I know she must feel almost lost without poor old Whitey." And there were tears in Eva's eyes.

At last, pushing back her food untasted, she sprang up and went around to her father, and pleaded with him to take back the cow.

"I would, father," said his wife. "You know what the Bible says about being good to the poor."

"Tut, tut!" said the farmer. "You can all be very free with other people's money. How many of you, I wonder, would give anything out of your own pockets?"

"Papa, dear, you shall have my bank, and every dollar in it," said Eva.

"And you needn't buy me a new overcoat this winter, father. I'll wear my old one," said Joe.

"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.

"Well, I declare," laughed the farmer. "Tell me where you all learn so much generosity."

"I have tried to instill it into them, my dear," said Mrs. Merriam, "as Jesus has taught it to us through His Word. 'He that hath pity on the poor,' you know, 'lendeth to the Lord; and that which he hath given will He pay him again.' God's Word is sure."

The result was that the next morning the farmer sold the cow to his children; and what fun they had driving her home!

As they drew near the cottage, the widow and one of her sons came out to the gate, and there stood old Whitey patiently by the fence with the children around her.

"Good morning, Mrs. Dilman; we've brought your cow back," cried Joe.

"For the land's sake!" cried she, holding up both hands. "Don't you want her?"

"You want her worse," said Joe; "and so papa sold her to us children, and we've brought her back a present to you."

"You blessed children! God be praised!" exclaimed the widow, bursting into tears; and little Mark threw both arms around the cow's neck.

Farmer Merriam's children declared as they were returning home "that they never felt so happy in their lives." They had learned that it is indeed "more blessed to give than to receive."—Our Young Folks.

Dr. Robertson's "Ekklesia."

BY REV. J. J. TAYLOR, D. D.

In recent issues of *The Herald* Professor Robertson volunteers a courteous and fraternal plea for the "invisible" theory of Matt. xvi. 18. In some minor matters he inadvertently misstates his opponent's position; but he writes gracefully, and probably with as much force as the case will allow. It is safe, however, to assume that he is reserving still abler arguments for future papers.

With the utmost courtesy, it may be observed that he still confounds thought with thing, the use of a word with the application of a principle; also, that, instead of doing a little exegetical work, he still quotes scholarly opinion: "so said somebody; so say we all." Yet our brother probably knows that scholarly opinion, unsupported by reason, is not convincing. Adam Clarke says the serpent in Eden was an ape; Olshausen suggests that water and spirit (John iii. 5) represent respectively the mother and the father in the new birth; Toy opines that Jesus failed in interpretation; Budde holds the original Jehovah to have been a Kenite idol; and almost any absurdity in theology may be supported by learned opinion. Learning without common sense produces cranks.

Our brother, however, makes some advance on the numerical argument. Speaking of Cremer's fourth edition, he says, "It is a volume of over 900 pages"—quite a big book. This is adding avoirdupois to arithmetic, and is a new idea in exegesis.

But he still reasons from English to Greek. In charming rhetoric, he speaks of "the full, wide sweep of Christ's glorious image." How does he get the sweep of Christ's image before he gets the sweep of Christ's Greek words? Evidently by "riding a pony" in English, and then making Christ's word fit his notion. This is what Dr. Broadus

used to call *eis-gesis*. Many a theologian has caught the Professor's blue pencil, and some have failed of diplomas, for just this offence against exegesis.

It is pleasant, however, to agree with Dr. Robertson on some important points. Investigation may bring us quite together. The "abstract" theory is essential neither to salvation nor to orthodoxy. It is offered simply as a view that conforms to the rules of sound exegesis, and relieves the situation, but it will be speedily and cheerfully abandoned on evidence of its erroneousness. It is agreed that the passage (Matt. xvi. 18) is figurative, and that the word *ekklesia* belongs thereto. As our brother is in the affirmative, will he kindly refer the word to its proper class in the list of rhetorical figures, and then show concisely and in detail how it can comport with the "invisible" theory? The effort may clarify things.

It is agreed, also, that correct rules of interpretation have been given, "1. Get the general idea by comparing all known uses of the word in previous and contemporaneous literature. 2. Modify the general idea by the demands of the connection in which the word appears." Our beloved brother accepts these rules. How does he apply them?

1. How does he apply the first rule to previous literature? The lexicons of Liddell and Scott, Donagan, Graves, Pickering, and others, collate especially, though not exclusively, the usage of previous literature. Liddell and Scott have been cited as a good representative of this class. Our brother regards it as reasonable authority as to the meaning of the words for "law," "sin," "repentance," "faith," "baptism," also "church," in about 100 places in the New Testament; but he draws the line on Liddell and Scott at Matt. xvi. 18. In all the literature from Homer to Christ they find no *ekklesia* that is unassembled and invisible, and so are not available for the "invisible" theory. Repudiating these masters in lexicography, our brother appeals to the London Baptists of 1645, of whom probably not one in a hundred knew the Greek alphabet, and who, according to President Whittitt, did not even know that they were Baptists ten years before. And yet our brother probably makes the best possible use of available material.

2. How does he apply the first rule to contemporaneous literature? The lexicons of Green, Robinson, Thayer, and Cremer, already cited, collate especially, though not ex-

clusively, the usage of contemporaneous literature. Green gives no support to the "invisible" theory; Robinson contradicts its major premise, saying *ekklesia* was current among the Jews as meaning a congregation, an assembly; and so our brother ignores them both. Cremer, he of the big book, which is not at hand, seems to enjoy his confidence; but, instead of giving us what Cremer collated concerning general usage, he simply quotes at length Cremer's opinion of the special case under consideration. This is a net gain of one in the numerical argument.

Thayer is good authority, and we both have his book. It collates the usage from Thucydides to the end of the New Testament period. This usage Thayer divides into four co-ordinate classes. Of the fourth class he makes just two subdivisions, in the first of which he states the usage as comprehending "a company of Christians gathered for worship;" in the second, "a company of Christians." So far he furnishes not the slightest support for the "invisible" theory.

It is not the business of lexicography to distinguish between concrete and abstract terms; so Thayer again divides the last subdivision of the fourth class, and out at the last extremity of Greek literature he finds just eighteen words, not one of them from the Septuagint or any secular writing, which he is willing to set in our brother's class, and our brother agrees that some of these are doubtful. To this class, also, the *ekklesia* of Matt. xvi. 18 is admitted, with this distinct apology: "Perhaps the evangelist employs *church*, although Christ may have said *kingdom*." Yet, if the entire eighteen be ceded to the "invisible" view, they afford no reasonable ground for the assertion that the "invisible" notion was common among the Jews, or anywhere else. Eighteen words in a literature of 450 years is practical obsolescence. On so slight a pretext this remarkable theory cannot be justly unloaded on the Jews, who already bear the exegetical burdens of so many incompetent and straightened expositors.

Moreover, Matthew's Gospel was written after the ascension. According to Thayer, Liddell and Scott, the entire range of Greek literature, in all its dialects, sacred and secular, did not contain one passage in which *ekklesia* meant "an invisible, spiritual," etc., when Christ was on earth.

Here ends the application of the first rule. If there is anything left of the "invisible" theory, it must be subjected to the test of the second rule—that about the connection. On another point in this passage Dr. Broadus amply refutes the theory of opposing scholars, from Augustine down, by declaring it inconsistent with the figure. In a previous article it was shown that the "invisible" theory collides with the figure at various points. But hastening on to the Charleston Confession, compiled 1,800 years after his text was penned, our brother dismisses his context with an impatient reference to "riding a figure to death." As applied to the case under consideration, the rhetoric here, like the lexicography and logic elsewhere, is faulty. The figure is that of a building. No sane man ever tried to ride a house, and it would be impossible for a veritable John or John Gilpin to ride one to death. Our brother probably had a confused notion that the figure, mounted or afoot, would be the death of his gasping theory.

He limps, also, in his effort at analogy. Men rarely have many families, even the Mormon husband assembling his many wives in one family. But Christ's plan contemplates many churches, each equally his. In the statement of a principle to be verified in the life of the many through the ages, the use of an abstract term would be the only philosophical procedure. The distinction between "my" and "the" does not offset the case either way.

Our brother shows another and greater advancement. Heretofore the *ekklesia* has been a "universal, invisible, and spiritual," etc., composed of the elect and scattered through the nations and the ages. Now Dr. Robertson says: "This collective assembly is only a conceived assembly." This is a creditable and correct statement. Having gotten so far, our brother will surely come into the liberty of the truth, if he will follow the leadings of logic and philosophy.

First law of thought: A thing cannot both be and not be at the same time. Positive and negative statements, each having the same scope, and subject, and time, cannot be true. Bro. Robertson's assembly cannot be unassembled; it is said to be composed of the elect on earth, who are physical beings, and, with all respect to learning, it cannot build an invisible house out of physical materials. Some one may insist that the assembly is only conceived to be assembled, as an architect conceives an unbuilt house, and that comes just to the point. A conceived thing, in the language of philosophy, is a concept, which has no objective existence. The unbuilt house is a house only in thought, until its materials are brought together. Jesus expresses a thought, and not a thing. He uses an abstract term in the statement of a principle, and so pledges to his people the New Testament churches shall never cease from the earth. Men die, but "my" man lives; not the whole race collectively, but individual men, each embracing every essential idea in the concept man. And churches die, but "my" church lives; not the whole body collectively, but individual churches, each embracing every essential idea in the concept church (New Testament).

With the highest regard for Bro. Robertson personally, and deep appreciation of his kindly response and an apology for the little pleasantries in this paper, I offer this insignificant contribution to Baptist exegesis, and ask for it only reasonable consideration."

The above article from *The Religious Herald*, was written by Dr. Taylor, as a rejoinder to Dr. Robertson of the Seminary, who replied to the article written by Dr. Taylor, on "The Lord's Ekklesia," which we published a few weeks ago.

It seems to us that any one of intelligence who reads this article, would be satisfied that the "invisible" theory is wrong. "Churches die, but my church lives, not the whole body collectively, but individual churches, each embracing every essential idea in the concept church."—New Testament.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go deep into things, gather the glorious riches of intellectual culture. God has forbidden it in his providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses; what I can do and what not do. So I desire to be led, and not to lead; to follow Him. And I am quite sure that He has thus enabled me to do a great deal more in ways which seemed to me to be almost a waste of life, in advancing his kingdom, than I would have done any other way. I am sure of that.—Norman McLeod.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL, Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899. I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. It's effect is wonderful.

G. W. WILLIAMS, Asst. Chief Police.

Feb. 25-12m.

Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC

For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart-failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles. Salem, N. C. Mrs. S. A. GRESHAM.

AT THE CAPITOL.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLRED.

Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

Don't Neglect Your Liver.

Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all druggists.

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Obituaries.

Rev. T. G. Sellers, D. D.

Rev. T. G. Sellers was a native of South Carolina, born August 27th, 1831, and died at Starkville, Miss., March 11th, 1899. He professed faith in Christ and joined the Baptist church in Huntsville, Ala. After receiving a full collegiate education in Union University, Murfreesboro, Tenn., graduated in 1854. He entered the ministry at the age of twenty, and devoted himself to the sacred calling the remainder of his life. He was a minister nearly forty-eight years. He filled his first pastorate in Athens, Ala., in 1855-6. In August, 1856, he married Miss Mary E. Crenshaw, and the following year moved to Starkville, Miss., and became the pastor of the church there, which pulpit he filled during the remainder of life, except an interval of about ten years, having resigned on account of the increasing duties as president of the Starkville Female Institute, to which he had been previously elected. For several years he was both pastor and president. After his resignation of the church he accepted the care of country churches and preached in them.

As an educator he had few equals, demonstrating remarkable ability in tact to teach and in discipline to train the pupils committed to his care. Scores of accomplished young ladies were graduated and sent forth to bless and adorn society, and with their Christian education were made useful in the cause of Christianity. Any one not able to pay the expense of their tuition were taught free of charge, and much of this was done.

Some time after the loss of his devoted wife, in 1871, he married Miss Sallie Crenshaw, a sister of the former wife. By each of these marriages there were born several sons and daughters, whose excellent moral and religious training has eminently fitted them for useful and responsible positions in life. Some have gone from the paternal roof and are occupying good positions in church and secular business.

Dr. Sellers was clerk of the Columbus Association for years. In 1872 he was elected both moderator and clerk on the first ballot. He accepted the place of moderator, which office he was re-elected each of the twenty-six succeeding years of his life. About the year 1881 he delivered the commencement sermon before the faculty and students of the Southwestern Baptist University, Jackson, Tenn., at which time the University conferred upon him the honorary degree of D. D., which title he has retained with becoming modesty and dignity. He occupied many places of trust. He was chairman of the Board of Associational Missions, was a member of the Board of Trustees of Mississippi College, was elected every year as delegate to the Association and State Convention and to the Southern Baptist Convention. He was Master of the Masonic Lodge in his town, and much loved and appreciated by the members of that order. He was also an active member of the city council and a valuable help in municipal matters. In all these positions his sound judgment and good influence added much to the cause of progress and good order.

Some time in 1892 the pastorate of the Starkville church again became vacant by the resignation of Rev. G. H. Carter. The church in caring about for a pastor naturally turned to their "Old Shepherd." Dr. Sellers, having sold the Institute property to the town authorities, accepted the call

of the church and entered upon its duties, which responsibilities he laid not down again until the summons from above called him to "come up higher." This second term continued eight years, and therefore he was pastor of this church thirty-one years.

The State Agricultural and Mechanical College being located here Dr. Sellers, in turn with the other city pastors, preached on Sabbath afternoon to the students, thereby giving valuable aid in the moral and religious training of the young men. The neighboring pastors were glad to have Dr. Sellers assist them in their revival meetings, and in turn assist him, by which co-operation and the blessing of God, hundreds, if not thousands of souls were converted and added to the churches.

Dr. Sellers was a man of excellent character, was a ripe scholar, a man faithful in duties, abundant in labors, able in the pulpit and in the professor's chair, a devout Christian, remarkably fervent in prayer, and like Barnabas, "a good man, full of the Holy Spirit and of faith, and much people were added unto the Lord" by him.

"Precious in the sight of the Lord is the death of his saints." The approach of death was not a surprise to our brother. He had "set his house in order" for he knew "the time of his departure was at hand," and expressed himself "ready to be offered."

All of the family and many of his brethren in the ministry and of the laity were present at the memorial service, together with a large concourse of friends who filled the church to overflowing, to do honor and pay the last tribute of respect to a good and a great man. It was the Sabbath day, and the services were solemn and impressive. The long procession from the church to the cemetery indicated the high esteem in which the deceased was held.

Written at request of Starkville Baptist church by

REV. M. V. NOFFSINGER.

Obituary.

Murle, daughter of H. E. and S. E. Moodie, was born March, 22nd 1883, and died February 16th, 1899.

She will be missed in the home, and in the school-room. Sweet memories of her will be cherished in our hearts, till we meet in the "sweet bye and bye."

Her teacher,

E. D. HUSTLER.

John A. Wilks.

After the first symptoms of his deceptive disease (consumption) made its appearance, we knew his stay would be brief. We knew his life was decaying. Nothing that love and money could afford was spared, supporting our despairing hopes, that he might yet be one among us. Fourteen cruel months of his patient suffering, with hope and fear from us, passed painfully by before, the terrors and pains of death were undergone by our treasure, which grew dearer to our hearts as it wasted. Though expected, it was shocking when God in his infinite wisdom sent the death early on the morn of 28th February, who stole softly into his sick chamber at Venice, Florida, and gently bore his spirit to its eternal home. Though he did not know his end was so near, the day before he died he expressed himself in readiness to leave this vain and wicked world.

God must have some secret meaning in plucking this bright young flower just in its prime (age 25), though some of our lives may not be as bright without him.



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Let us trust in him "who doeth all things well" and feel that he has some mission, sacred to John's memory, for us, and our loss is his eternal gain. By the promises of God we shall meet beyond the river.

Now tranquil and submissive hearts, let us leave our own with God.

ONE WHO LOVED HIM

Mrs. A. A. Grayson.

Mrs. A. A. Grayson, wife of C. A. Grayson, and daughter of T. E. and M. A. Jordan, departed this life December 20th, 1898, at fifty-four years of age. She joined Salem Baptist church, near Senatobia, Mississippi, in her sixteenth year, and by a life of constant devotion proved the sincerity of her faith. She was zealous for missions, sympathetic toward those in distress, and a friend to the poor. During the last ten years of her life she was an invalid, yet through those years of suffering she did not complain. She soon learned the lesson of affliction, and her faith grew stronger and her will became more submissive to the will of her Lord.

In her home we miss her, for her genial temper and happy disposition made her the partner of all our joys and cares. We weep because she has left us, but thank God for her life that sweetened our own.

Her nephew,

S. A. W.

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